

Refuting the claim that Graves should be levelled to the ground.

Proof:01

عن المطلب قال لما مات عثمان بن مظعون أخرج بجنازته فدفن فأمر النبي صلى الله عليه وسلم رجلا أن يأتيه بحجر فلم يستطع حمله فقام إليها رسول الله صلى الله عليه وسلم وحسر عن ذراعيه قال كثير قال المطلب قال الذي يخبرني ذلك عن رسول الله صلى الله عليه وسلم قال كأني أنظر إلى بياض ذراعي رسول الله صلى الله عليه وسلم حين حسر عنهما ثم حملها فوضعها عند رأسه وقال أتعلم بها قبر أخي وأدفن إليه من مات من أهلي

Narrated Al-Muttalib:

When Uthman ibn Maz'un died, he was brought out on his bier and buried. The Prophet (peace_be_upon_him) ordered a man to bring him a stone, but he was unable to carry it. The Apostle of Allah (peace_be_upon_him) got up and going over to it rolled up his sleeves.

The narrator Kathir told that al-Muttalib remarked: The one who told me about the Apostle of Allah (peace_be_upon_him) said: I still seem to see the whiteness of the forearms of the Apostle of Allah (peace_be_upon_him) when he rolled up his sleeves. He then carried it and placed it at his head saying*: I am marking my brother's grave with it*, and I shall bury beside him those of my family who die.

Hadith is Hasan according to Nasir Albani [In Tahqeeq Mishkat al Masabih]

References:

Sunan Abu Dawud :: Book 20 : Funerals::Hadith: 3200

Musannaf Ibn Abi Shaiba , 3/334 # 11862

Baihaqi,Sunan al Kubra ,3/412 # 6535

Mishkaat,Kitab ul Janaiz, 1/536 # 1711

From this hadith ,we can see that Prophet(peace be upon him) didn’t level the grave of his companion Uthman bin Mazun but rather he marked his grave with a HUGE stone.

Now we shall see from Sahih Bukhari how much high Uthman bin mazun's grave was made.

وَقَالَ خَارِجَةُ بْنُ زَيْدٍ رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ رَضِيَ اللهُ عَنْهُ وَإِنَّ أَشَدَّنَا وَثْبَةً الَّذِى يَثِبُ قَبْرَ عُثْمَانَ بْنِ
مَظْعُونٍ حَتَّى يُجَاوِزَهُ وَقَالَ عُثْمَانُ بْنُ حَكِيمٍ أَخَذَ بِيَدِى خَارِجَةُ فَأَجْلَسَنِي عَلَى قَبْرٍ وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ قَالَ
إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَحْدَثَ عَلَيْهِ وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَجْلِسُ عَلَى الْقُبُورِ

Hadrath Kharija bin zayd (may allah be pleased with him) states, " We were present in the time of Uthman bin affan (may allah be pleased with him) ,in our childhood the most successful jumper from us was the person who was able to leap across the grave of Uthman bin Mazun(may allah be pleased with him)".

Uthman bin hakeem says ,Kharija bin zayd held my hand and made me sit on the grave and he narrated me on the authority of his uncle Yazid bin Thabit that ,It is disliked (makrooh) to sit and urinate on the grave,Otherwise Nafea said ,Ibn Umar(may allah be pleased with him) used to sit on the graves.

Reference:

Sahih Bukhari,Volume :01,Kitab al Janaiz,Chapter 864:Baab Jareed ala Qabr.

Points to be noted from these 2 Ahadith:

1.Graves are not to be levelled to ground,because Prophet(peace be upon him) marked the grave of his companion with a huge stone.

2.The grave was so high that the children made it as a reference to measure highest jump(leap).

3.Uthman bin hakeem and Ibn Umar sat on the grave.If the grave was levelled to ground then it makes no sense to say "sat on grave" .How can someone sit on a grave if it is levelled to ground ? and if the grave was flat,levelled to ground then why someone need to sit on grave ,leaving whole ground and levelled earth ?

Proof :02

حدثنا محمد قال أخبرنا عبد الله أخبرنا أبو بكر بن عياش عن سفيان التمار أنه حدثه أنه رأى قبر النبي صلى الله عليه وسلم مسنما

Narrated Abu Bakr bin 'Aiyash :
Sufyan At-Tammar told me that he had seen the grave of the Prophet elevated and convex.

Reference:

Sahih Bukhari,Volume:01,Kitab al Janaiz,Chapter:879,Hadith:1301

Proof :03

عن القاسم قال دخلت على عائشة فقلت يا أمه اكشفي لي عن قبر النبي صلى الله عليه وسلم وصاحبيه رضي الله عنهما فكشفت لي عن ثلاثة قبور لا مشرفة ولا لاطئة مبطوحة ببطحاء العرصة الحمرا

Narrated Al-Qasim ibn Muhammad ibn AbuBakr:

I said to Aisha(r.a) ! Mother, show me the grave of the Messenger of Allah (ﷺ) and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space.

References :

-Sunan Abu Dawud, Kitab al Janaiz , Hadith : 3220

-Imam Hakim ,Mustadrak ala sahihayn,Volume:01,Hadith 1399(urdu edition), 1/524 # 1368(Arabic edition). Imam Hakim said hadith is Sahih.

-Tabaqat Ibn Sa'ad,Volume:02,Page:43

- Bayhaqi , Sunan ul Kubra, 4/3 # 6549

- Ibn Qudama , Al Mughni , 2/376 # 1586

Imam Nawawi graded it Sahih in Al Majmu Sharah al Muhadhab.

Note:The word "nor low" clearly signifies that the graves were not levelled to ground and it refutes extremists who believe that graves should be levelled to ground.

Proof:04

Hadhrat Jabir(may allah be pleased with him) narrates ,Sa'ad bin Abi waqqas said (during his fatal illness), "Make a Lahad for me and cover it with unburnt bricks as you did with the grave of Prophet(peace be upon him)." And thus his grave was made and raised one span above the ground level.

Imam Ibn Hibban graded it Sahih.

References:

Imam Ibn Hajar al Asqalani with reference to Imam Baihaqi,
in his book "Bulooghul maram",Hadith:603

This hadith again refutes the claim that graves should be levelled to the ground.

Proof:05

مالك أنه بلغه أن على بن أبي طالب كان يتوسد القبور ويضطجع عليها

Yahya related from Malik that he had heard that Ali ibn Abi Talib(r.a) used to rest his head on graves and lie on them.

Malik said, "As far as we can see ,it is only forbidden to sit on graves to relieve oneself."

References:

Muwatta Imam Malik, 2/326 # 798
Ibn Abdul Barr , Al Istizkar , 3/63 # 508

Imam Zarqani writes about this hadees :

(مالك أنه بلغه أن على بن أبي طالب) بلاغه صحيح وقد أخرجه الطحاوى برجال ثقات عن على (كان يتوسد

القبور ويضطجع عليها)

" This report of Malik about Ali ibn Abu Talib is a Sahih(authentic) report ,and this is narrated by Imam Tahawi with Thiqa (credible) narrators from Ali (r.a) that he used to rest his head on graves and lie on them "

[Sharh Zarqani ala Muwatta , 2/96]

And this is found in Imam Tahawi's Sharh Ma'ani al Athar :

حدثنا على بن عبد الرحمن قال ثنا عبد الله بن صالح قال حدثنى بكر بن مضر عن عمرو بن الحارث عن بكير أن يحيى بن أبى محمد حدثه أن مولى لآل على رضى الله عنه حدثه أن على بن أبى طالب رضى الله عنه كان يجلس على القبور وقال المولى كنت أبسط له فى المقبرة فيتوسد قبرا ثم يضطجع

- [Tahawi , Sharh Ma'ani al Aathar , 1/517 # 2719]

Note:Sitting and resting the head on grave is only possible when grave is elevated from the ground.One doesn't need to sit and rest his head on a levelled ground.

Proof :06

Abu Hanifa informed us from Hammad that Ibrahim said: Someone informed me that they had seen the grave of Prophet (Peace be upon him), the grave of Abu Bakr (ra), and the grave of Umar (ra) with **"mounds on top of them protruding prominently from the ground"** and on them pieces of white clay.

Imam Muhammad said: We (Ahnaaf) **adhere to this, the grave is marked with a prominent mound,** but it is not to be made in the form of a square and that is the "Verdict of Abu Hanifa"

[Kitab ul Athaar, Page No. 145, Published by Turath Publishing]

From here onwards all the narrations are from
Musannaf Ibn Abi Shaiba, Volume : 03 , Page : 333,334

[Imam Ibn Abi Shaiba is Shaykh of Imam Bukhari and Imam Muslim]

11854- حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ وَسَالِمٍ وَالْقَاسِمِ قَالُوا: كَانَ قَبْرُ النَّبِيِّ صلى الله عليه وسلم، وَأَبِي بَكْرٍ وَعُمَرَ جُثًا قِبَلَهُ.

Abu Jaffar,Saalim and Qasim narrates , The graves of Prophet (peace be upon him) , Abu Bakr (r.a) and Umar(R.a) were elevated from front.

11856- حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ سُفْيَانَ التَّمَّارِ، قَالَ: دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ قَبْرُ النَّبِيِّ صلى الله عليه وسلم, فَرَأَيْت قَبْرَ النَّبِيِّ صلى الله عليه وسلم, وَقَبْرَ أَبِي بَكْرٍ وَعُمَرَ مُسَنَّمَةً.

Sufyan al Tammar said, " When i entered into the chamber where there are the graves of Prophet(peace be upon him) , Abu Bakr(r.a) and Umar (r.a) ,i saw that their graves were High and elevated

11857- حَدَّثَنَا الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ شُعْبَةَ، عَنْ أَبِي نَعَامَةَ، قَالَ شَهِدْت مَعَ مُوسَى بْنِ طَلْحَةَ جِنَازَةً، فَقَالَ: جَمْهِرُوه، جَمْهِرُوه، يَعْنِي سَنِّمُوهُ.

Abu Na'ama narrated , " I was with Musa bin talha at one funeral ,and he said , " Raise it more , elevate it more !"
(i,e raise the height of grave)

11858 - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، قَالَ: رَأَيْتُ قُبُورَ شُهَدَاءِ أُحُدٍ جُثًا مُسَنَّمَةً.

Sha'abi said , " I saw the graves of Martyrs of Uhad, Raised and high "

11859 - حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ خَالِدِ بْنِ أَبِي عُثْمَانَ، عَنْ رَجُلٍ، قَالَ: رَأَيْتُ قَبْرَ ابْنِ عُمَرَ بَعْدَ مَا دُفِنَ بِأَيَّامٍ مُسَنَّمًا.

Khalid bin Abu Usman narrates from someone,that after few days of Ibn Umar's (r.a) death , his grave was raised and elevated "

11867 - حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ حَمَّادٍ، عَنْ إبْرَاهِيمَ، قَالَ لُحِدَ لِلنَّبِيِّ صلى الله عليه وسلم, وَرُفِعَ قَبْرُهُ حَتَّى يُعْرَفَ.

Ibrahim said , " A Lahad was made for Prophet(peace be upon him) and his grave was Elevated for identification "

11868 - حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ قَبْرَ عُثْمَانَ بْنَ مَظْعُونٍ مُرْتَفِعًا

Abdullah bin Abu bakr narrates , " I saw the grave of Usman bin Mazoon,it was Elevated (high)

11872 - حَدَّثَنَا هُشَيْمٌ، عَنْ عِمْرَانَ بْنِ أَبِي عَطَاءٍ، قَالَ: شَهِدْت وَفَاةَ ابْنِ عَبَّاسٍ فَوَلِيَهُ ابْنُ الْحَنَفِيَّةِ فَبَنَى عَلَيْهِ بِنَاءً ثَلاَثَةَ أَيَّامٍ.

Imran bin Abu Ata narrates, I was present in the funeral of Ibn Abbas (r.a) ,and his funeral was under supervision of Ibne Al Hanifa and he made a structure on his grave within 3 days.

11923 - حدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، قَالَ: سُئِلَ مُحَمَّدُ بْنُ سِيرِينَ هَلْ تُطَيَّنُ الْقُبُورُ؟ فَقَالَ: لاَ أَعْلَمُ بِهِ بَأْسًا.

Ibn Oon narrates , Ibn sireen was asked regarding reinforcing the grave,he said , " I dont see anything wrong in it "

11850 - حدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، قَالَ نُصِبَ اللَّبِنُ عَلَى قَبْرِ النَّبِيِّ صلى الله عليه وسلم نَصْبًا.

Ali bin Husayn (r.a) said, the bricks were engraved on the grave of Prophet (peace be upon him).

11851 - حدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ قَالاَ: إِنْ شِئْتَ بَنَيْتَ الْقَبْرَ بِنَاءً, وَإِنْ شِئْتَ نَصَبْتَ اللَّبِنَ نَصْبًا.

Hisham narrates that , Hasan (r.a) and Ibn Sireen(r.a) said , " If you wish then make something (structure etc) on the grave , or you can (just) engrave bricks on it.

11852 - حدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ قَبْرَ رَسُولِ اللهِ صلى الله عليه وسلم نَصَبُوا عَلَيهِ اللَّبِنَ نَصْبًا.

Ali bin Husayn (r.a) said, the bricks were engraved on the grave of Prophet (peace be upon him).

11853 - حدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ وَسَالِمٍ وَالْقَاسِمِ قَالُوا: كَانَ قَبْرُ النَّبِيِّ صلى الله عليه وسلم، وَأَبِي بَكْرٍ وَعُمَرَ جُثًّا قِبَلَةً, نُصِبَ لَهُمَ اللَّبِنُ نَصْبًا.

Abu Jaffar,Saalim and Qasim narrates , The graves of Prophet (peace be upon him) , Abu Bakr (r.a) and Umar(R.a) were elevated ,and bricks were engraved towards the head region (of grave)

From these Ahadithand Athaar , it is proved that the graves should not be levelled to the ground.

Clarification of objections:

Objection:01

There is a hadith in Sahih Muslim,Abu Dawud etc :

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

Answer and Counter Questions :

1.The graves which Hadhrat Ali(may allah be pleased with him) was ordered to bring down were the graves belonging to the kuffar,not the graves of muslims.

He said, "I shall send you on the task for which the Holy Prophet(peace be upon him) also sent me once." Those graves which Hadrat Ali(may allah be pleased with him)leveled in the time of the Holy Prophet(peace be upon him) cannot have been the graves of Muslims because Rasoolullah(peace be upon him) used to attend the burial of every Sahaabi, and the Sahaaba never did anything without consulting the Holy Prophet(peace be upon him). Thus, all the Muslims graves which existed in that time were either made in the presence of Rasoolullah(peace be upon him) or with his full consent. Based on this, which Muslim grave would've become impermissible and necessary to level? Yes, the graves of the Christians were high.

The following Hadith explains the above point:

Narrated Anas:

When the Prophet (ﷺ) arrived Medina he dismounted at `Awali-i-Medina amongst a tribe called Banu `Amr bin `Auf. He stayed there For fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet (ﷺ) was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet (ﷺ) loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unleveled and there were some date-palm trees in it. *The Prophet (ﷺ) ordered that the graves of the pagans be dug out and the unleveled land be levelled* and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some

poetic verses. The Prophet (ﷺ) was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

- [Sahih Bukhari:Volume:01,Book:08,Kitab al Salat,Hadith:420]

Narrated Anas:
The Prophet (ﷺ) came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They said, "We do not want its price except from Allah" (i.e. they wished for a reward from Allah for giving up their land freely). So, the Prophet (ﷺ) ordered the graves of the pagans to be dug out and the land to be leveled, and the date-palm trees to be cut down. The cut datepalms were fixed in the direction of the Qibla of the mosque.
[Sahih Bukhari # 1868] Aslo see Hadith : 3932

2. Secondly, why were pictures mentioned with the graves? Where are there photos, etc. at the graves of Muslims? We can reason that only the graves of the Kuffaar are meant in it because only at their graves are pictures of the deceased kept.Pictures,images and statues are present in graveyards of non muslims.(see pictures below)

3.This Hadith also proves obliteration of pictures,images etc.Why don’t the extremists use this hadith and start obliterating the pictures, like they demolished the shrines in Baqi and still demolishing the graves of muslims ?

4. The Wahabbies cannot use this as proof until they, as per their own principles, can strictly prove from the Quran and Sahih Hadith, that this was applied to the graves of Muslims too. Conjecture is not a proof.

5. There is no proof that this applied to graves that was built on land that was owned privately. If it was inclusive of land owned then, it would mean it is permissible to enter a Church or a house of a Non-Muslim and destroy the images therein. That would be contradictory to the Islamic ruling.

6.We have already seen a Hadith(proof:05) in which Hazrath Ali(may allah be pleased with him) himself used to lie on graves and rest his head on them.Does it make any sense that he ordered the demolition of graves of sahaba to ground level and himself rested on high graves?

7. If the demolished graves were of Sahaba then bring us the name (names) of those sahaba whose graves were demolished by the order of Prophet (peace be upon him) & Hazrath Ali (r.a) .
[Take it as challenge]

8. If Hazrath Ali (r.a) had already demolished the graves on the order of Prophet (peace be upon him) ,then what was the need of sending Abu hayyaj again to demolish them ? Does this mean that even after the implementation of Prophet's order by Ali (r.a) Sahaba were making graves high going against it ? .

9. Considering this demolition twice (1st by Ali r.a ,2nd by Abu hayyaj) ,when the graves of sahaba were already demolished and levelled to ground , then what did Ibn Abdul Wahhab Najdi demolish ? The Wahabbies say this fact proudly that its Ibn Abdul Wahhab Najdi who

demolished the graves of Sahaba and Ahlul Bayth .

10. Wahabbies claim that the reason for levelling the graves is to abolish Shirk !
So ,Was shirk taking place on graves of Sahaba ? [Maazallah]

Objection:02

The narration of Fadala bin Ubaid:

Thumama b. Shafayy reported: When we were with Fadala bin ‘Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. ‘Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (may peace be upon him) commanding (us) to level the grave.

(Sahih Muslim, Book#004, Hadith#2114)

Answer:

1.In this narration there is no mention of the “***height***” or “***elevation***” of the grave nor any proof that the “levelling” of the grave being referred to here is on “leveling” ***to the ground.***

There is no decisive proof in this narration that indicates it as a reference to levelling the grave ***to the ground*** or that it is a prohibition of having the grave elevated ***high***. Conjecture is not a proof.

2.What this narration indicates is that the ***shape*** of the grave should be levelled. The Imams differed on whether the upper surface should be shaped as a mound (as reported in other narrations) or whether it should be shaped by flattening its upper surface (i.e., giving it a squared shape). The difference between the scholars on this issue of “*taswiyat*” was on the shape of the outward (top) surface of graves and not on how high a grave should be. The scholars of the Shafi school, who held the opinion that the grave should be levelled, also at the same time said that it was desirable the grave should be kept one-hand span high. This was not a contradiction. They were referring to separate issues. The levelling was regarding its surface shape and not the height.

The scholars of the four schools, recommended that the grave should be raised at least a hand span above the ground. Therefore it is further impossible that this hadith was regarding the leveling of the grave ***to the ground***. For, leveling to the ground is not the same as raising it above the ground, whatever the span above the ground be.

3.The meaning of “*taswiyat*” does not mean “leveling” alone. It is also means “proportioning” or “equalization” “making a uniform level”. The “*taswiyat*” referred to in these narrations was understood alternatively as a reference to proportionately leveling the grave, equalizing the grave or maintaining the grave; as opposed to leaving the grave unleveled, non-uniform or unkept with bumps and holes. This is a common practice that anyone who has seen a newly dug grave being filled would be capable of noticing. At the end of filling the grave, there remains a outward protruding surface that would be smoothened

out, or a pointed surface that remains mounted at the center which is then leveled proportionately, to give the grave a clean, even and maintained appearence.

4. The interpretation being used by the extremists, would be counter to the apparent meaning of the narration. This is because it would imply that the grave was first raised high and then later leveled to the ground by the same Sahabi. This would make it a pointless exercise of ordering the grave twice, as the grave could have been kept at the required ground level at the beginning itself, rather than first elevating it high and then leveling it back to the ground level at the same time. And so since it is clearly impossible that the grave here was even high at all, it becomes apparent and clear that the act of leveling that did take place, was NOT a leveling of a *high/elevated* grave.

Objection :03

The graves in Al-Baqi are flat.Hence other graves all over the world should also be flat.

Answer:

1.Graves at Al-Baqi are not hujjah.Hujjah is Quran,Hadith and fiqh.

2. We say instead, "All over the world,the graves of muslims are elevated.So the graves at Al-Baqi should also be elevated".

3.Even if for an instance,we assume the conditon of Al-Baqi as hujjah,then let us see how was the condition of graves before its demolition in 1925 by Chief innovator Ibn abdul wahhab Najdi.Why don't the people see the condition of Al-Baqi before 1925 ?All the graves were not only elevated but also there were tombs built upon them. It can be read and seen even on Wikipedia .

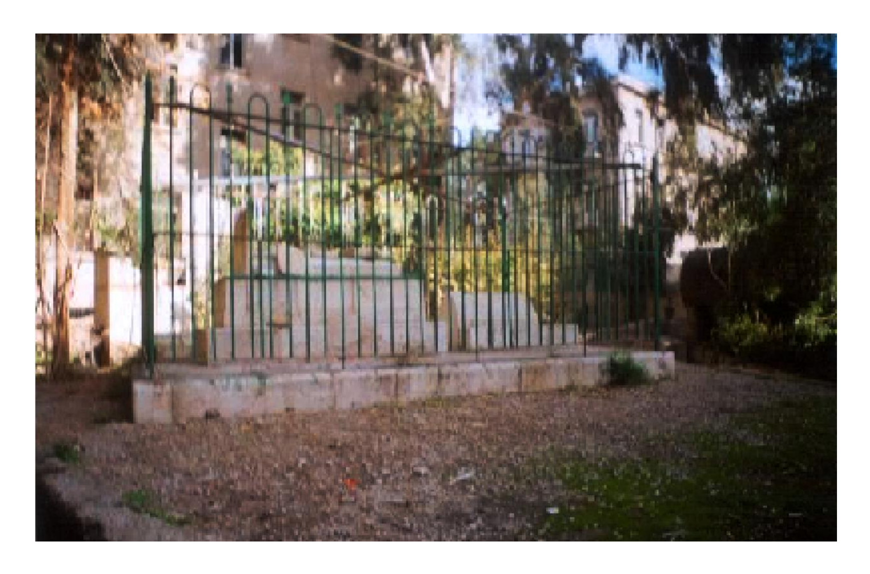
Let us make it more clear with an example:

The Babri Masjid was demolished in 1992.The people who were present at that time know it well,that there was a beautiful Masjid.So does it mean that ,the upcoming generations who don't know about it should falsify the history and pics of babri masjid,and start saying that , "See ,there is no masjid at ayodhya,its temple standing there" ? Will it change the truth ?

And Lastly , We would like to mention the Hypocrisy of Wahabbies that they go on destroying the graves of Awliya and Ambiya around the world but have constructed High Graves and Maqbarahs for their own Dead Scholars .When will they Destroy and level them to ground ?

Grave of Ibn Taymiyya :







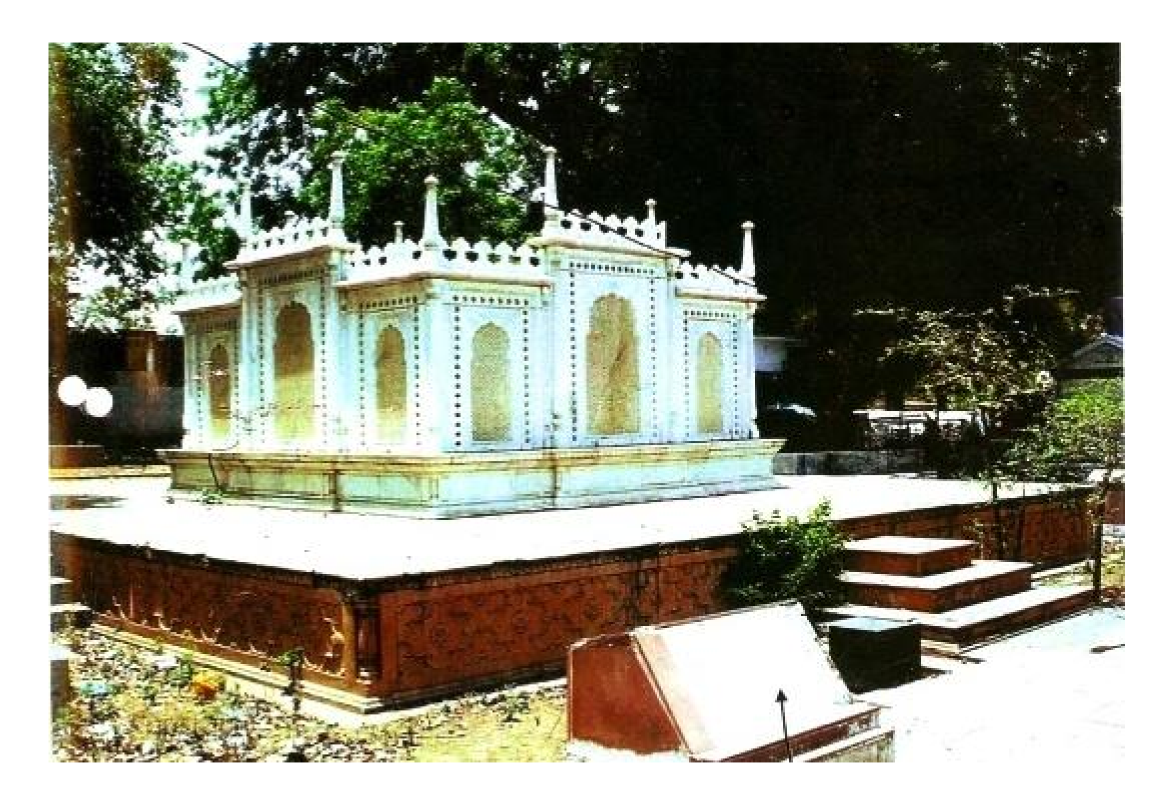
Grave of Ismail Dehlwi .





Note : " Mazar-e-Aqdas "(Holy/Noble Grave) written on the wall .

And For Siddiq Hasan khan bhopali they have made a whole Maqbarah of Marble .

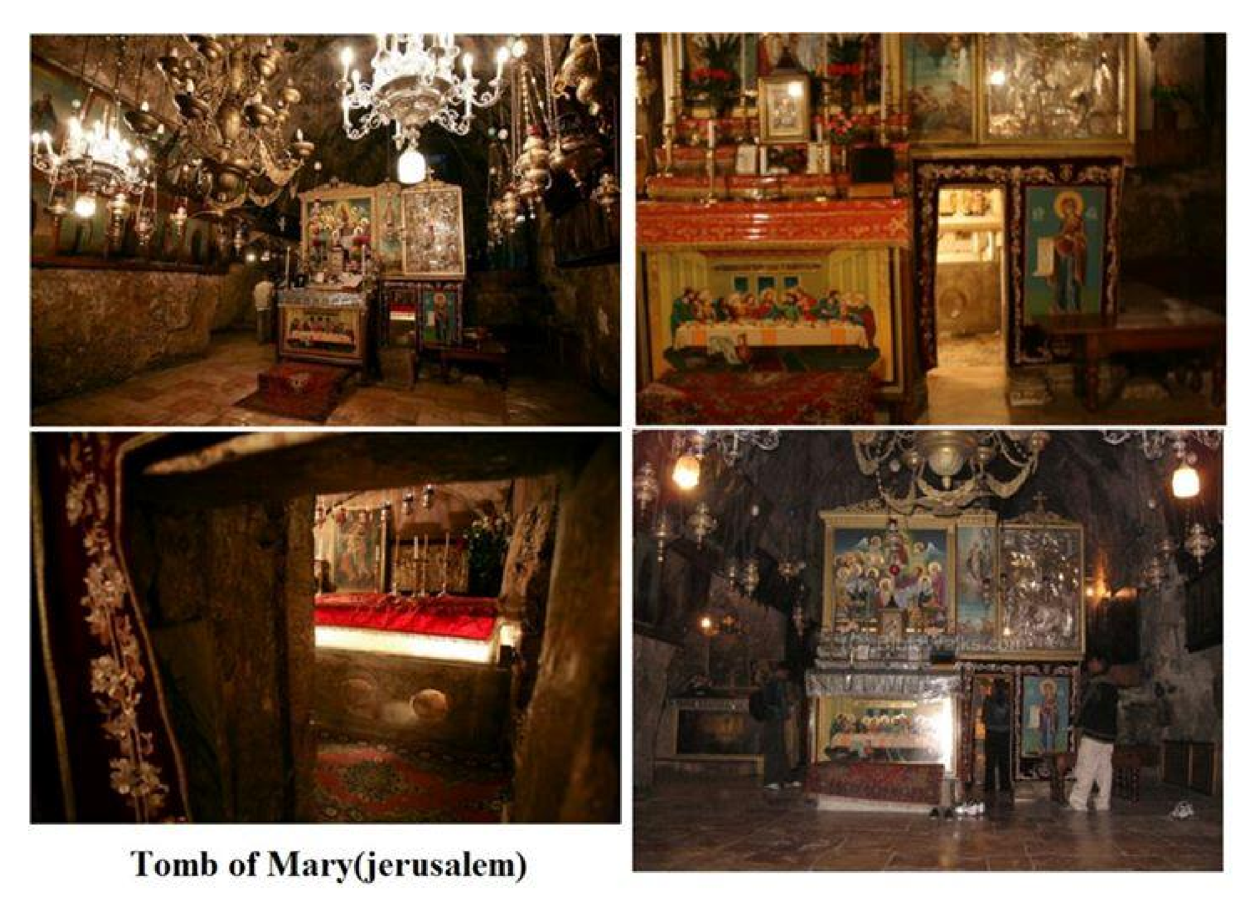


Images,stuctures,statues on the graves on non muslims.(See below)





Graves of non muslims



Tomb of Mary(jerusalem)

Talib-e-Dua

- M.T.Mohiuddin –
